Critical Theory and Constructivism in the Perspective of Islamic Epistemology

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**Abstract**

This paper aims to analyze critical theory and constructivism as well as the Islamic perspective on these two things. This library research uses various references and references from existing books, national and international journals. The data obtained is then processed with data analysis techniques through the stages of collecting data on critical theory and constructivism through various sources and literature, understanding and analyzing the substance of critical theory and constructivism, and finding comparisons between the two, analyzing the Islamic perspective on critical theory and constructivism, and carry out verification and inference. The results show that critical theory invites us to realize that it is possible for a certain ideology to deliberately take advantage of the opportunity to make us neglect, then exploit, and take oppressive actions. While the constructivism paradigm presents an alternative in finding the truth about social reality, it also raises a shift in the rationality model in finding and establishing rules to a practical rationality model that emphasizes the role of examples and mental interpretation. In Islamic epistemology it is believed that humans not only know physical objects, but also non-physical objects. Muslim scientists use scientific methods that differ significantly from western scientists. Muslim scientists use the observation method (bayani) which comes from the senses, the logical or demonstrative method (burhani) which comes from the mind, and the intuitive method (irfani) which comes from the heart.

**Keywords**

Critical Theory; Constructivism; Islamic Epistemology

**Kata Kunci**

Teori Kritis; Konstruktivisme; Epistemologi Islam

**Abstrak**

Tulisan ini bertujuan untuk menganalisis teori kritis dan konstruktivisme serta perspektif Islam terhadap kedua hal tersebut. Penelitian kepustakaan (Library Research) ini menggunakan berbagai sumber dan referensi dari buku, jurnal Nasional dan Internasional yang ada. Data yang diperoleh kemudian diolah dengan teknik analisis data melalui tabapan pengumpulan data mengenai teori kritis dan konstruktivisme melalui berbagai sumber dan literatur, memahami dan menganalisis substansi dari teori kritis dan konstruktivisme, serta menemukan perbandingan antara kedua, menganalisis perspektif Islam terhadap teori kritis dan konstruktivisme tersebut, dan melakukan verifikasi serta penyimpulan. Hasil penelitian menunjukkan teori kritis mengajak kita untuk tersadar bahwa kita bisa saja suatu ideologi tertentu sengaja memanfaatkan kesempatan untuk memburui hal-hal tentu, lalu mengeksploitasi, dan melakukan tindakan oppressive. Sedangkan paradigma konstruktivisme menghadirkan alternatif dalam menemukan kebenaran mengenai realitas sosial, juga memunculkan pergeseran model rasionalitas dalam mencari dan menetapkan aturan-aturan ke model rasionalitas praktis yang menekankan pada peranan contoh dan interpretasi mental. Dalam epistemologi Islam diyakini bahwa manusia tidak hanya mengetahui objek fisik, tetapi juga objek non fisik. Ilmuwan Muslim menggunakan metode ilmiyah yang berbeda secara signifikan dengan ilmuwan barat.
INTRODUCTION

Critical theory is essentially not a paradigm, more accurately be called the ideologically oriented inquiry, the perspective of reality that has ideological orientation towards a particular understanding. These ideologies include Neo-Marxism, Materialism, Feminism, Freireism, Participatory inquiry, and equivalent ideologies. For this reason, critical theory is not necessarily Marxist (Fuchs 2012). Critical Theory was originally an interdisciplinary project of members of the Institute of Social Research in Frankfurt in the 20th and 30th centuries earlier, a project inspired by Marx's critique of political economy (Wellmer 2014). Some 70 years after its development in Frankfurt, Germany, critical theory retains its ability to disrupt and challenge the status quo (Kincheloe and McLaren 2011). Critical theory is inter, multi, trans-disciplinary, and is characterized by an inseparable unity between its normative and analytical foundations (Rexhepi and Torres 2011). Critical theory is a stream in scientific development based on a critical conception of various pre-existing thoughts and views. Critical theory must carry out a critique of today's economic society, if it is to find sharp weapons to bring society to its liberation (Sindhunata 2019).

Constructivism provides an assessment that human behavior is not the same as natural behavior, because humans act as agents who carry out construction in their social reality, through giving meaning and understanding behavior within their circles. Constructivism studies position the researcher as much as possible to enter with the subject, then try to understand, analyze, and construct something that becomes the understanding of the subject to be studied (Umanailo 2019). Constructivism is a reflex view that embraces situations in which various worldviews and truths exist (Hunter et al. 2015). Social constructivism is a theory of knowledge in sociology and communication theory that examines knowledge and understanding of the world that is shared by individuals (Amineh and Asl 2015).

The presence of critical theory and constructivism paradigm brings a view that believes that positivism and postpositivism are inappropriate understandings in expressing a world reality. For this reason, this way of thinking should not continue to be used and must be replaced with a paradigm that has a constructive nature. After that, the constructivist paradigm came through a long process, after scientists were firmly based on positivism.

So far, various studies have been conducted related to critical theory and constructivism. Critical theory is used as a theory in art research (Dahliyana, Rizal, and Nurdin 2020), language, as well as education. In the field of education, starting from the concept of critical theory about communication actions, actors interact, argue, and use them communicatively, and at the same time produce a general definition of the situation. In line with communicative actions in the form of Ki Hadjar Dewantara's writings as a form of resistance to achieve the goals of individual independence and national independence (Acetylena 2018). In the field of technology in the current 4.0 era, critical theory is also very relevant with a focus on the use of mature methods in the application process, so as not to lead to a certain frame of mind, then new domination is born (Tasnur and Sudrajat 2020). The field of citation reveals that critical theory calls for an invitation to re-read to find the truth in the citation analysis method (Yaniasih 2020).

Research related to the constructivism paradigm has also been widely studied, such
as in the field of education through concepts in the philosophy of constructivism which states that knowledge is the result of human construction that occurs through interactions with objects, as well as the phenomena of experience and the environment. Constructivism views the formation of knowledge as an active subject creating various cognitive structures in interacting with the environment (Sa'adah and Azizah 2021). So learning according to constructivism is a form of experience reconstruction that can provide more value and the ability to direct the next model of experience (Muhammad Hamdan 2019). The flow of constructivism philosophy wants students to take advantage of their abilities to adapt to the development of science and the current era (Yusuf and Arfiansyah 2021). In addition, the constructivism paradigm is also used in the legal field, based on the ontology of the constructivism paradigm, namely relativist realism which has various mental constructions. The epistemology is transactional and subjective. The role of the judge and the object of the case are interactively connected so that the results of the decision are made during the trial process. For this reason, judges must use the constructivism paradigm in making decisions that can provide justice to the community (Helmi 2020).

All studies related to critical theory and constructivism that have been described tend to be more at the practical stage in various scientific fields. The results obtained are in the form of implementation. Meanwhile, in this paper, the critical theory will be described, both concepts, themes, critical theory from the Frankfurt school to Habermas. In addition, it also describes the criticism of constructivism against positivism and postpositivism and so on, and also discusses the Islamic perspective regarding these two things. Through this study, it can be seen the level of strength of critical theory and constructivism in becoming a foothold in acting to get the truth. Islam has an epistemology in viewing the source of knowledge and methods in obtaining its truth. Islamic epistemology does not fully and completely accept western paradigms such as critical theory and constructivism. Some things are emphasized in Islamic epistemology.

This research is library research. The researcher uses various references and references from existing books, national and international journals to collect data on critical theory and constructivism, as well as Islamic perspectives related to it. The data collection technique is to review the books and journal articles. The data obtained were then processed by data analysis techniques through the following stages: First, collecting data on critical theory and constructivism through various sources and literature. Second, understand and analyze the substance of critical theory and constructivism, and find a comparison between the two. Third, analyze the Islamic perspective on critical theory and constructivism. Fourth, verify and conclude.

RESULTS AND DISCUSSION

Critical Theory from the Frankfurt School to Jurgen Habermas

Critical Theory was initiated by the philosophers of the Frankfurt School, who was in Germany. These philosophers include Horkheimer, Adorno, Marcuse, and others, who are also called the first generation. In addition, there is a second generation figure, namely Jurgen Habermas. The target of criticism of Critical Theory is the pattern of liberalism-capitalism that exists in modern Western society. Although Furthermore, he often criticizes the pattern of Marxism itself, especially regarding the economic determinism of orthodox Marxism, which arises from a positivist understanding of the historical processes of society, namely the view that the history that exists in society takes place according to the necessity of natural law.

Ontologically critical theory has similarities with postpositivism in assessing objects, namely critical realism, unable to be seen correctly by human observations. To overcome
this, methodologically critical theory raises the method of dialogue and communication using of transformation in getting the truth of the actual reality. Epistemology of critical theory shows that the relationship between the researcher or the subject and the object is one and impossible to separate. For this reason, the critical theory emphasizes the concept of subjectivity in gaining knowledge, because the values believed by observers play a role in obtaining the truth.

Among them, there are two conceptions of critical theory, namely: (1) Internal criticism of the analysis of arguments and methods used in various studies. This critique focuses on the theoretical rationale and procedures for selecting, collecting, and assessing empirical data. Thus, this school attaches great importance to the reasons, procedures, and language used in expressing truth. Therefore, continuous cross-assessment and intensive data observation are the 'characteristics' of this paradigm. (2) The critical meaning in formulating logic problems. Logic does not only involve formal arrangements and internal criteria in observation but also involves special forms of thinking that are focused on skepticism (curiosity and curiosity) towards social institutions and conceptions of reality related to ideas, thoughts and language through conditions. historical society. Critical in this concept relates to conditions of social arrangement, unequal distribution of resources and power.

There are six main themes that characterize critical theory in scientific practice, namely First, the problem of procedures, scientific methods and methodologies. In general, procedures, methods and methodologies in research in a scientific field are separate and rigid things and tend to forget social and historical things. Whereas in critical theory, things like this cannot be justified because procedures and methods are not separate things but are part of the suspicions, questions and practices that are currently prevailing in society.

Second, the reformulation of scientific standards and rules as logic in a historical context. In the paradigm that has been generally accepted, the logic of science is usually obtained through a valid and continuous process in explaining and formulating science as development and is progressive and cumulative. This kind of thing in critical theory is not always true. In some ways the logic of science can change, but it is not always cumulative and progressive, but it can occur as bits of experience and practice in social transformation. Therefore, scientific standards and rules are more widely understood as logic that develops in the historical context that occurs in society.

Third, the dichotomy between object and subject. Objectivity is emphasized in various studies to make the findings more meaningful. While subjective must be shunned and avoided. According to critical theory, this kind of separation is like engineering, since data in the form of numbers in quantitative research cannot be separated from the thoughts, feelings, and perceptions of the researcher conducting the analysis.

Fourth, the alignment of science in social interaction. The old paradigm that believes that science is neutral and does not distinguish between people in finding the truth of reality. According to critical theory, statements like this are unrealistic because science exists to favor certain circumstances, or people.

Fifth, The development of knowledge is the production of values. The science that has been developed so far is not merely to reveal the existing reality and seek the truth from that reality. However, the development of science is also directed at producing values that can be used as a guide for humans in everyday life.

Sixth, Science (especially social science) is the study of the past. The paradigm which states that science is the result of current studies is a statement that does not make sense. Almost all social science is the study of social order in the past. The results are indeed used to study or avoid things that are considered less useful in various aspects of the
reality of people's lives in the future. Therefore, science is an indirect future, but not because science can predict and control, but science can regulate phenomena that can guide us about various possibilities, while on the other hand, science can filter other possibilities (Mohammad 2016).

Karl Marx, Habermas' predecessor, was a philosopher who radically criticized the pattern and practice of liberalism-capitalism, which was contrary to the principles of enlightenment and emancipation as referred to in anthropocentric humanism. Marx believed that through class struggle and revolution, the structure of class society would be destroyed, so that along with the elimination of property rights and the subject-object property relationship, alienation would also disappear. However, it seems that Marx with his historical materialism is still trapped in the statism of society. Similar to the pattern of positivism, Marxism judges society only to the material side. The economic determinism of Marxism is also based on a positivist understanding of the historical processes of society, namely that the history of society proceeds according to the inevitability of natural laws. Since society's (economic) base determines the superstructure, changing that base means changing the superstructure.

Based on concern (or perhaps struggle) to overcome the problem of economic determinism orthodox Marxism, critical thinking was born which became known as "Critical Theory". The critical theory itself was formulated by Max Horkheimer and the philosophers who are members of the Frankfurt School, while Habermas's position is as a reformer.

Habermas appeared when the Frankfurt school of thought was deadlocked. Habermas sharply points out that all positivist social theory and Marxist theory, including its followers, namely the Frankfurt school, are essentially built on the basis of a working paradigm that positions society as a natural object. The deadlock of the Frankfurt school of thought is due to several things, namely (1) being trapped by the integrative power of the advanced capitalist society system, whereas in reality the workers do not have to be fully hegemonized in the capitalist society, (2) Critical Theory is still based on Marx's overly pessimistic view of humans which views humans as merely economic beings with their material dialectic, (3) Critical Theory fully accepts Marx's thinking, that humans are creatures who work, which means they also control.

In critical theory, leadership principles, nationalism, friend/foe schemes, and patriarchy are seen as important parts of authoritarianism (Fuchs 2017). The solution given by Habermas is to carry out a global reconstruction of the critical theory believed by the Frankfurt school by combining previously existing theories. In Habermas's view, the Critical Theory of the Frankfurt School made a mistake when it took Marx's thinking for granted which reduced humans to only one kind of action, namely work, including when interacting with other people. Because work always means mastering, then work for liberation will always produce new slavery, namely the struggle for mutual control (Marx), sucking each other (Horkheimer) or the struggle for life, the survival of the fittest according to Darwin.

As a reformer of Critical Theory, Habermas tries to emphasize the role of consciousness (subject) in changing objective structures, so his analysis is centered on superstructure phenomena (culture, economy, religion, politics and so on), especially the rationality or ideology that drives it. The new perspective he developed was the communication paradigm for the social sciences.

Like the Frankfurt school of thought in general, it remains rooted in German traditions, especially Kant's transcendentalism, Fichte's Idealism, Hegel, and Marx's Materialism. But in particular, Habermas also uses other sources as the basic framework for
the theory he offers. Starting from Freud’s psychoanalysis, the Anglo-American tradition, namely the linguistic analysis of Wittgenstein, John Searle and J.L. Austin, Noam Chomsky’s linguistic thought, psychological theories and moral development by Freud, Piaget and Kohlberg to American pragmatists, such as Peirce, Mead, and Dewey. He was able to combine all of these theories so that Habermas’ Critical Theory was completely different from its predecessors.

Habermas’s Critical Theory was built based on his concerns, especially about the problems of the social sciences and his involvement in the Frankfurt School of Critical Theory. With a little simplification, Habermas’s concerns, it can be said, narrowed down to two problems, namely: (1) The problem of positivistic science, with all the arguments or logic it brings, especially the question of value-free science and the exclusion of the role of the subject from the discovery process or at least looking at it. man and humanity only from the material aspect. (2) Concerning the involvement of scientists in community social practice.

The construction of Habermas’ theory assumes that theory and practice have a very close relationship, even with ideology and human interests. Therefore, science (including social sciences) cannot be grouped into theoretical sciences and practical sciences. The task of theoretical sciences is to explain of a social reality without taking sides and without being influenced by certain desires and interests. For Habermas, the practice of giving something to theory, something that Habermas can learn, the practice of giving something by the theorists and practitioners themselves is an important stage of theory formation. Thus objectivity does not lie in the theorists’ distance from social practice.

As the skeleton in building science emancipatory voicing consciousness (reflection), the target of Critical Theory is a critique of all forms of statism, whether driven by rationality and ideology of society The issue of ideological criticism, Critical Theory has three views, namely: First, criticism runs private against society and dominant ideologies, and cannot be separated; the ultimate goal of all social research is none other than the integral elaboration of this form of radical criticism. Second, ideological criticism is not done to provide some kind of justification in the form of ‘moral criticism’. All ideological forms of consciousness will not be examined whether it is right, satisfying, bad and so on. The ideological critique questions whether something is fake, imaginary or otherwise. Although it must be understood that ideological criticism itself is still at the cognitive level, it is part of the level of knowledge, namely socio-critical knowledge (not as a new form of ideology). Third, As the ‘soul’ of socio-critical science, ideological criticism is particularly placed in analyzing important changes in traditional epistemological views and frameworks. For this, Habermas has set an example against positivism. By linking scientific activities with this ideological tendency, Habermas again rejects the view that it is better to have a separation between the lecture hall and the office or parliament in terms of duties and responsibilities.

Such a view presupposes that there is a difference between scientific responsibility and socio-political responsibility. According to Habermas, the scientific attitude in which the objectivity of research is determined is not identical with only limiting themselves to an explanation of social structures and phenomena as they are, scientists only being affirmative without bringing any effect on these social structures and phenomena.

Habermas believes that being value-free is not part of a scientific stance, but enters the realm of an ideological stance. It can be seen from the nature of theory that justifies reality as it is to cover up the inability to change the situation. Ideological stances have a direct effect on scientists in pushing scientists into splendid isolation, which has little to do with the struggles and social problems they should be researching. In this framework, Habermas understands ideology as a belief, a value that is believed, and a certain
perspective on social reality. Regarding social research, ideology plays a role in influencing the choice of what to see and how to view it. Strong emotional engagement is evident, and so “value-free” research is illusory.

**Constructivism Paradigm**

Constructivism is a philosophy of knowledge which emphasizes that our knowledge is our own construction (Wahyuni and Aisyah 2019). The formulation of various ways of thinking about constructivism brings the social dimension into focus and sharpness (Gash and Patrick 2014). Adherents of the constructivist paradigm state that objectivity is something that is impossible. Every research result is always shaped by the interaction between the researcher and the researched. Constructivism asserts that positivism and postpositivism are not appropriate understandings in assessing reality. This understanding should not be used and must be replaced with an understanding that has a constructive nature. Then came the constructive paradigm after not a while scientists were based on this positivism paradigm.

There are three basic principles of positivism that were rejected by scientists before the constructivism paradigm emerged, namely: (1) science is an effort to reveal the reality of life, (2) the relationship between the observer and the object of research that becomes reality must be able to be explained, (3) research findings may be used in the research process. generalizations at different places and times.

At the beginning of the development of this constructivism paradigm, several indicators were that were used as the basis for conducting scientific research and development. Among these indicators, are: (1) qualitative methods are used in various processes of data collection and data analysis, (2) finding appropriate indicators in collecting data in the field, (3) Grounded theory is the nature of the theory developed, (4) Natural in observation and avoiding research in laboratory-oriented settings (5) The patterns studied and containing the categories of answers become the unit of analysis of the research variables that are rigid and sterile, (6) are participatory rather than controlling the sources of information and others.

The constructivism paradigm ontologically believes that reality is social and will give rise to theoretical building on the multiple realities of society. So, science will not be able to explain reality completely. Reality exists as a comprehensive and meaningful set of buildings that are conflictual and dialectical. Therefore, this understanding adheres to the principle of relativity in viewing a natural or social phenomenon. If the goal of scientific discovery in positivism is to make generalizations about other natural phenomena, constructivism is more likely to create a science that is expressed in the form of theoretical patterns, networks or interrelationships as working hypotheses, temporary, local and specific. In other words, that reality is a mental construction, based on social experience, local and specific and depends on the person doing it. Therefore, a reality that is observed by one person cannot be generalized to everyone as is usually done by positivists or post-positivists.

According to the constructivism paradigm, epistemologically the relationship between subject and object is a unity. While methodologically believes that research is carried out in the wild nature to reveal natural phenomena without manipulation by researchers. For this reason, the method that is often used is the qualitative method. The theory exists because the data is not engineered. Data collection is carried out through hermeneutic and dialectical methods that focus on the construction, reconstruction and elaboration of social processes. The first method aims to identify the truth through the construction of individual opinions, while the second method aims to compare the
opinions. So, a truth obtained is the result of a combination of various opinions that have a reflective, subjective and specific nature regarding certain things.

The constructivism paradigm is able to provide an alternative paradigm for seeking truth related to social reality, as well as marking a shift in the rationality model to find and determine the rules to a practical rationality model that emphasizes the role of examples and mental interpretation. Constructivism can see different colors and patterns in various disciplines, especially social science disciplines, which require the intensity of the interaction between research and the object being observed, so that it will affect the values adopted, ethics, knowledge accumulation, knowledge models and discussions. scientific.

Positivism and postpositivism are used more in the exact field, while critical theory and constructivism are used more in the social field. Comparison of these paradigms, namely: critical theory defines social science as a process that critically seeks to uncover "the real structure" behind the illusions, false needs, revealed by the material world, to help in shaping social awareness to improve and change living conditions. They then gave birth to the theory of structuralism, political economy (Schudson), political-economy instrumentalism (Chomsky, Gramsci and Adorno), theory of communicative action (Habermas). Constructivism is a systematic analysis of "socially meaningful action" through direct and detailed observations of social actors in the natural phenomena of everyday life, in order to understand and interpret how these social actors shape and manage the social world they have. Then from here were born cultural/constructivism political-economy (Golding & Murdock), phenomenology, ethnomethodology, symbolic interaction (Chicago School), and constructionism/Social construction of reality (Peter Berger) (Mohammad 2016).

The Perspective of Islamic Epistemology

Epistemology is understood as a branch of philosophical study that examines specifically on matters related to the source of the truth of science, the method in finding the truth, and the size of its truth (Aflisia, Alie, and Haryanti 2021). Two questions cannot be left out in any epistemological system, namely: (1) what can we know? (2) How to find out? The first refers to the theory and content of science, while the second refers to methodology. Against the first question, critical theory and constructivism believe that all we can know is everything as far as it can be observed with the senses. Other things that are non-sensory, non-physical, and metaphysical, are not included in objects that we can know scientifically. In contrast to the view of Islamic epistemology, Muslim scientists argue that we can know not only physical objects, but also non-physical objects. Therefore, in Islamic epistemology we can recognize non-physical entities, such as mental and metaphysical concepts, in addition to other physical entities. Likewise, we can know spirits, such as jinn, angels, and spirits, in addition to the physical objects that we encounter in this world.

Related to the second question, how do we know the various objects of science? This question clearly concerns the methodology used by philosophers and Sufis. The scientific method developed by Muslim thinkers differs significantly from the scientific method developed by Western thinkers. Therefore, Ziauddin Sardar said, Western scientists use only one kind of scientific method, namely the observation method, while Muslim thinkers use three kinds of methods according to the level or hierarchy of the objects, namely: (1) the observation method (bayani), as used in the West, (2) logical or demonstrative methods (burhani), and (3) intuitive methods (irfani), each of which originates from the senses, reason, and heart (Muzakki 2018). Islamic epistemology does not recognize the conflict between revelation and reason, so non-revelation historical
sources also need to be guided, as long as they do not conflict with Islamic teachings (Suharto 2012).

In its application, Islamic epistemology has two paths that connect with knowledge, namely first, the external path (luariyyah) while still utilizing reality or empirical data as a basis for concluding knowledge. The second path, the inward path (batiniyyah), is trying to "translate" reality or non-empirical data to enrich and complete scientific achievements (Toni 2015).

Like the theories initiated by Western thinkers in general, critical education theory places less emphasis on aspects of human spirituality, which in the paradigm of Islamic education is given a very basic emphasis. The concepts initiated in the critical education paradigm are more oriented towards material and profane matters. The concept of liberation, which is the essential goal of the critical education paradigm, only emphasizes the liberation of humans from social, political, economic, and cultural oppression. Liberation in the concept of critical education does not emphasize the liberation of human beings from the lusts that bind them.

According to Mutahhari, in the context of Islamic education, students are not only nurtured in a purely scientific spirit. Or in other words, Islamic education not only directs students to acquire knowledge, but also educates people to become people who always want to seek the truth, far from bigotry, stupidity, arrogant attitude that is far from the standard of truth values. Thus, education in the view of Islam, does not only liberate humans from the social "shackles" that constrain them, where these "shackles" are only external "shackles". Meanwhile, Islamic education emphasizes the liberation of humans from their "internal shackles" (Adnan 2018).

In the Frankfurt School, it is also the case, that according to Max Horkheimer (1895-1973), a founder of the Frankfurt School, explained that the nature of reason and science is critical, meaning that it implicitly contains a critique of our imperfect society. Our society recognizes diseases, deficiencies, and social conflicts that science can treat. So it is known that the human mind is so given the freedom to think critically, so that it can function in critical understanding of science. Especially Islamic science.

The study of critical theory if positioned in Islamic studies, there are two things that can be applied, namely: (1) In terms of methodology that criticism needs to be used as a method in criticizing a study of facts that occur in human activities in society. (2) The facts of human life in society are also related to values or to say the meaning of life to be learned, useful lessons, namely the truth that can be a solution to the problems of life in social reality regarding diversity in terms of upholding the truth in the context of a process of Islamic social change (Nurnaningsih 2013).

Marx's thesis is that economic and social life is an intellectual and ideological activity. In this regard, Habermas explains that modern Western man is more enslaved by intellectual structures than by social structures. He did not intend to overthrow the existing structure of society, but rather to criticize the ideology that underpins the current social order. Habermas's framework of thought can be applied to the da'wah process that aims to uphold the truth in socio-religious life for Muslims, if the intellectual and ideological activities are sourced from the values of Islamic teachings where the Islamic message is based on the argument of reason (intellectual/rational) and the argument nas (ideology based on doctrine derived from God's revelation) which is used to explain the basic obligations for Muslims to uphold the ideology of truth in explaining the reality of Islam.

Education in Islam is guidance, direction, training, and teaching given by students so that they become human beings who believe and are devoted to God Almighty, have noble character, and use their minds in the way of goodness. Islamic education whose
theories are based on the Qur'an and al-Sunnah. In Islamic education, Allah has given the potential of reason, religion, and others to His servants, but developing that potential is closely related to knowledge, experience, and social interaction and the individual's environment itself.

The purpose of Islamic education is to construct (1) knowledge as the embodiment of worship to Allah, (2) noble character, (3) welfare of life in the world and the hereafter. Islamic education encourages the use of reason to the maximum so that humans can construct themselves into perfect humans on earth and construct themselves with knowledge, with that Allah promises to elevate the degree of people who believe and have knowledge (Wahyuni and Aisyah 2019).

CONCLUSION

Can be concluded that critical theory describes how to understand the history and culture that has come to us today, requires reinterpretation. If all this time there is an assumption that history and tradition have been like that for a long time and there is no room for discussion anymore in understanding them, with its self-reflection, Critical Theory makes people aware, so they are not used by a certain ideology, then exploit and take actions oppressive. While the constructivism paradigm can find different colors in various disciplines, which requires the intensity of interaction between research and the object being observed, so that it will affect the values adopted, ethics, knowledge accumulation, knowledge models and scientific discussion. In Islamic epistemology it is believed that humans can know not only physical objects, but also non-physical objects. Therefore, in Islamic epistemology, humans can recognize non-physical entities. The scientific method developed by Muslim thinkers differs significantly from the scientific method developed by Western thinkers. Muslim thinkers use the observation method (bayani), the logical or demonstrative method (burhani), and the intuitive method (irfani), each of which originates from the senses, reason, and heart. This research opens space for future researchers to look further into critical theory and constructivism from an Islamic perspective, especially in its implementation in various existing social lives.
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